to carry out ♀'s work, i.e. assumes a ♀'s disposition.
Some ♀ & ♂ alt names came down from a distant past, but a many are made on this earth, i.e. by a treatment which a H M deals out to a S.W. Thus one H M was in a habit of saying (F) even when people were present, i.e., "we have a worthless skin". When a girl grew to womanhood she announced, "I am (E)" i.e. "the worthless one", advertising what her H M had done. Similarly another H M was wont to eat without feeding her S.W, & later announced, "I am (G)" i.e. "the one whose eyes are hungry"; & another took so much trouble over her food that, assumed the name (H), "the one whose posterior is dusty", or another had been insulted when she sat with her H at (at his side) on a seat that there was no room for a tyee so she was called (I), i.e. "one who sits without right", & so took this name for herself when she returned. (H) Another W always prevented her H from giving away food. The people said he would have been a good ♂ had he had a good ♀, as it was he was (J), styled by general consent. Such too was (K) i.e. unhospitable. His W took a name (K) when (L) muswaca t'sutsman (M) this name (I), is spoken of as an (L), i.e. a swan's name.

(H) nukokwix odjiʔ x (I) kwi'tax laix (J) ʔuuuaoʔ'us (K) ʔu'aoʔ.
(E) ~~ʔt~~ o'tkli·yaqʔ (F) o'ttci sɛ'shsi cas (G) huto'tu ~~ʔo~~ t'ots

basket, bottle, wood burning.

gun being chewed noisily. He knew what it would be & investigated, finding an octopus. He climbed up to sell & met a beast coming down, using 2 of its arms to climb down more from curiosity than anything else he allowed the beast to seize him & carry him towards the ocean, intending to free himself on shore. But arrived there he could not do so, & was carried under the sea. In despair he bit at the enfolding arms & limbs they loosened for him to free his own & push up to break, thus killing the creature. The gun remains in a sack in a creature's stomach.

As a recluse for a baby & a clever octopus is supposed for a few minutes in a smoke & 4 times patted on the body, with the words "Please may he be like you". This makes a child strong. A dead bear or a dead wolverine is likewise used. (K) (refers to (C) on last page) the gum had been collected in small drops from the holes of a small woodpecker (A) in hemlock trees. He told me he would never be wealthy but would have a long life as no bullet from a gun could ever end him. For a few days the culture remained in situ, & the sickness left him with much discomfort.

I was once threatened with death by a Sek, & only escaped by a use of a counter

(A) to peck

she (it was untinted). She changed a wording a little (as is customary) but everyone understood her meaning. Another S.W. did not obey her dream remark, & a letter called her (D), i.e. "headlessly deaf": when she remained in this name that she used. Such names are transmitted, & always remembered that it was a swannata name, & how it was obtained. It is used & considered OK, as is any other name. Some y.e.tsalt names are old, names connected with early people, & when such a name is used it means as to is how it was 1st used. A girl can come down with a 1st people, & their names are y.e.tsalt names. A girl, especially if she be the last of her family, can take a stalt name, & become a man, sitting down with & other tyes:

The only time when a ♂ can take a ♀ name is in such a case as the where 2 men have only sons. One of a men wants to be an, & knows that a other is smart at getting money. The intending donor goes to a other, & asks him X. "X, let your son marry my son." This is done, & X's son (Sx.intsted), i.e. receives a ♀ y.e.tsalt name. This may be done several times, but never after a lad becomes a stalt in x. Later on, if anyone is such to a lad, a later can reply, "I cannot answer you for an-

(D) ~~Mopl t tasian~~ (D) mupl to t.e.lsikan

invitation. He went to an old ♀ who, with her H, had worked for several days in preparation. They had scoured the woods till they found a spruce sapling in an east-west line. These they split & separated with a stock, tying the top with a twisted branch of the tree itself, unsevered. As many branches as possible were bend round & into the inside of the split, & a long piece of cloth & "of work worn" tied at the bottom. Early the morning before any people were up, the old ♀ & J's H & J went to a place, & he was washed well & scrubbed with from a brew of elder's elder, mountain ash, & other prickly bushes. This was near the W tree. The ♀ told J to go through the tree, turn round 4 times sunwise, & without waiting for her to go to the next, through, 4 times turn, & so forward & back. He did so, badly lacerating himself on the thorns. She followed, carefully pulling out the branches & tying up the split with a short rope. Clockwise. Then they went home. 4 days later & the whole show repeated, 4 days more — a 3rd time, 4 more — 4th. The old ♀ received much pay for her efforts. All this ~~happened~~ began 4 days after the gumpatting and for the 3rd night the old ♀ told J's H to get a ♀ for him, no matter what the cost. She slept all night with him, & next early morning he washed, & went to the woods to pass through the saplings. On the night before the next passing through again she got a ♀ for J, a different one, as before each occasion — ~~The 3 days before~~ Thus 4 women were used. Had this not been done there would have been no results, but had J been married his wife would

not get at my body, so thickly am I padded with goods by [illegible] as (Absamah, with [illegible]) for me!" The wise man is silenced.

(Note. One stalt[illegible] was in the habit of sitting on a [illegible] heap with which he took for himself a [illegible] name of ap [illegible], for which he used so much money that he made it a stalt[illegible] name)

The stalt[illegible] name habiak is went to [illegible]s, from his father, from her to Samuel. With the first people there came down stalt[illegible] names, ilk names, [illegible] tsalk, personal names, and a few professional names, such as [illegible] laimhilla, "the bush of [illegible] of goats. But no absolute names came down.

A baby girl often does not get a [illegible] name unless she is betrothed or bought. In such a case the name is said to (sanctified), but people remember it when she grows up and help her to get a name that goes way up. Otherwise she uses an absolute name, of which there are a certain number which are reserved for men and for women, but most of which are interchangeable. If a man has low stones he will be able to make his absolute name rise through [illegible] even though he cannot use the first people's name through [illegible].

IMPORTANT. Stalt[illegible] and absolute names must be regarded as one and the same, in that [illegible] can rise to the former, the former sinks to the latter. Often too

have been ok as a partner. Had a gum not worked, a old q would have had a brew of 3 splinters from 3 sides of a coffin, 2 from each side, gouged out with a crooked knife going round sunwise, & always pulling towards the coffin was opened, & she was ~~up to~~ ugly if away from a opener, otherwise powers would have thrust itself at opener, & old q spoke to corpse for a long time, but what said is not to pass.

Keta. Consumption raged all over coast till cured by a Yootha with ancestral knowledge. He used a root, stalk & leaves of a plant that grows in mountain pools which do not dry up, a plant (see specimen) with just 2 leaves & a small white flower. This knowledge saved 3 tribes coast. Boil several plants, whether leaved or not, in a clay pot with — it has saved persons who have been despaired of by doctors.

Note. The last algo is ~~Tabooed~~ laughed at, with cultus clapping, as a lark comes to hugging is too.

Note. One a bird was hung up in a basket where his cry & beak became hoarse till he tugged to a heron & flew away.

Note. Lobsters how well provided a fire may be when one sits down to feast, it is there to be almost out when finished. Some sint devour it: we do not know what.

a ō will prefer her s x wan·at a home to that of her 1st ancestor. Thus ō name
~~x siät x eläx~~ siät x eläx, a s x wan·at a home, is known for a while whereas the
1st ancestors' name x emlaix & he it, ō later home now is Samuel Bobby's,
having had given to him by Willie Hoch, on his marriage to Eli

98 ① A corpse is always taken out through one of a front corners of a house, which
corner depends on what the deceased died, as a body can never be taken ac-
ross ō entrance path of a house

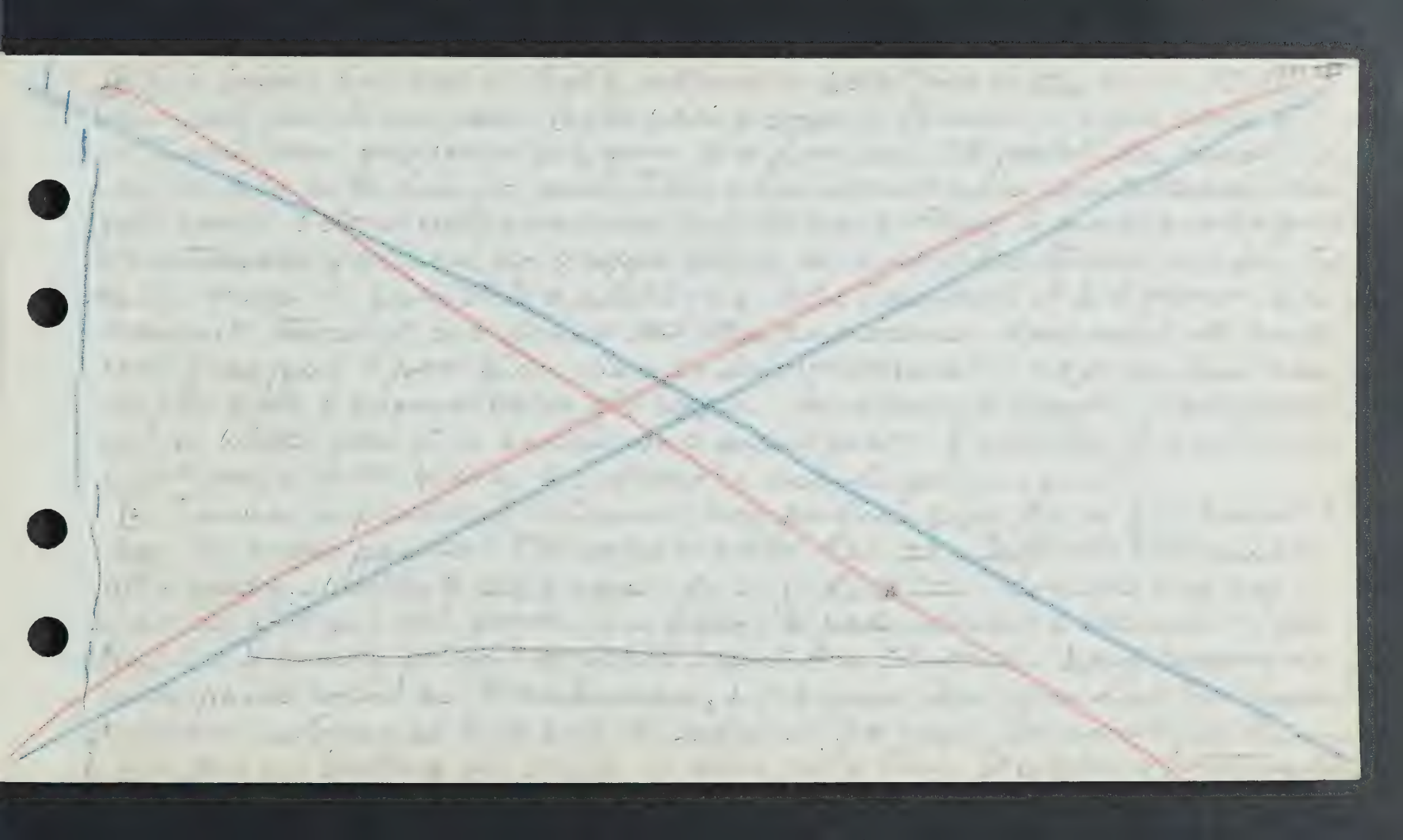
99 ① he ō (s x · x manoas likt) of ~~the dead~~ dogger have entred a grave
ō cleaning process causes them to ~~leave~~, otherwise they will be pressed down
by ō coffin & dogger will have a short life

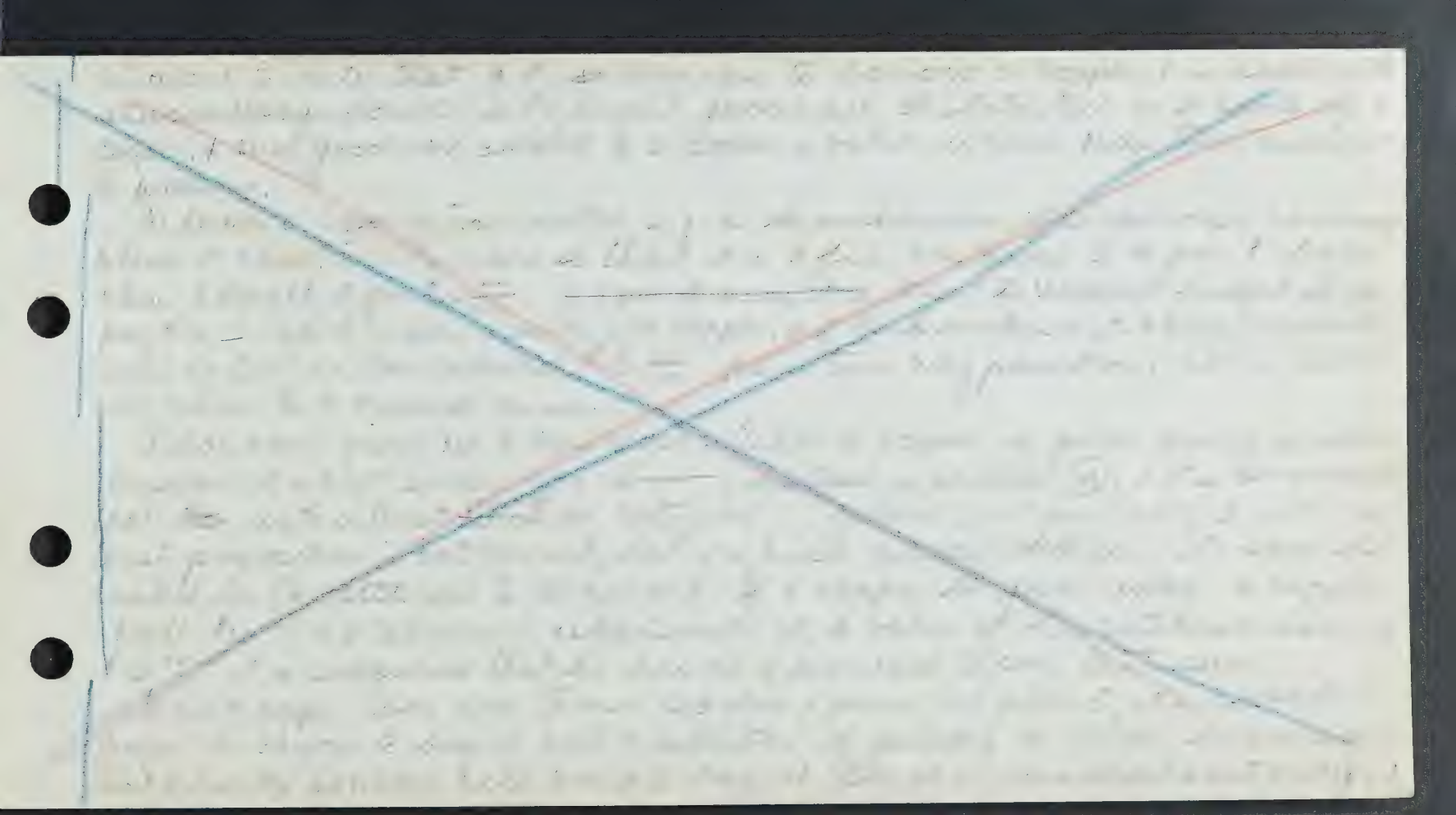
② not ō he x wanoas, but ō ghost, both bad, which he one wishes to
have return to visit its relatives. This explains the weighting etc, also ō
wooden shovels were stuck up in ō grave. Before I left a spruce bush
were laid down in ō path from ō grave, preventing return of the ghost

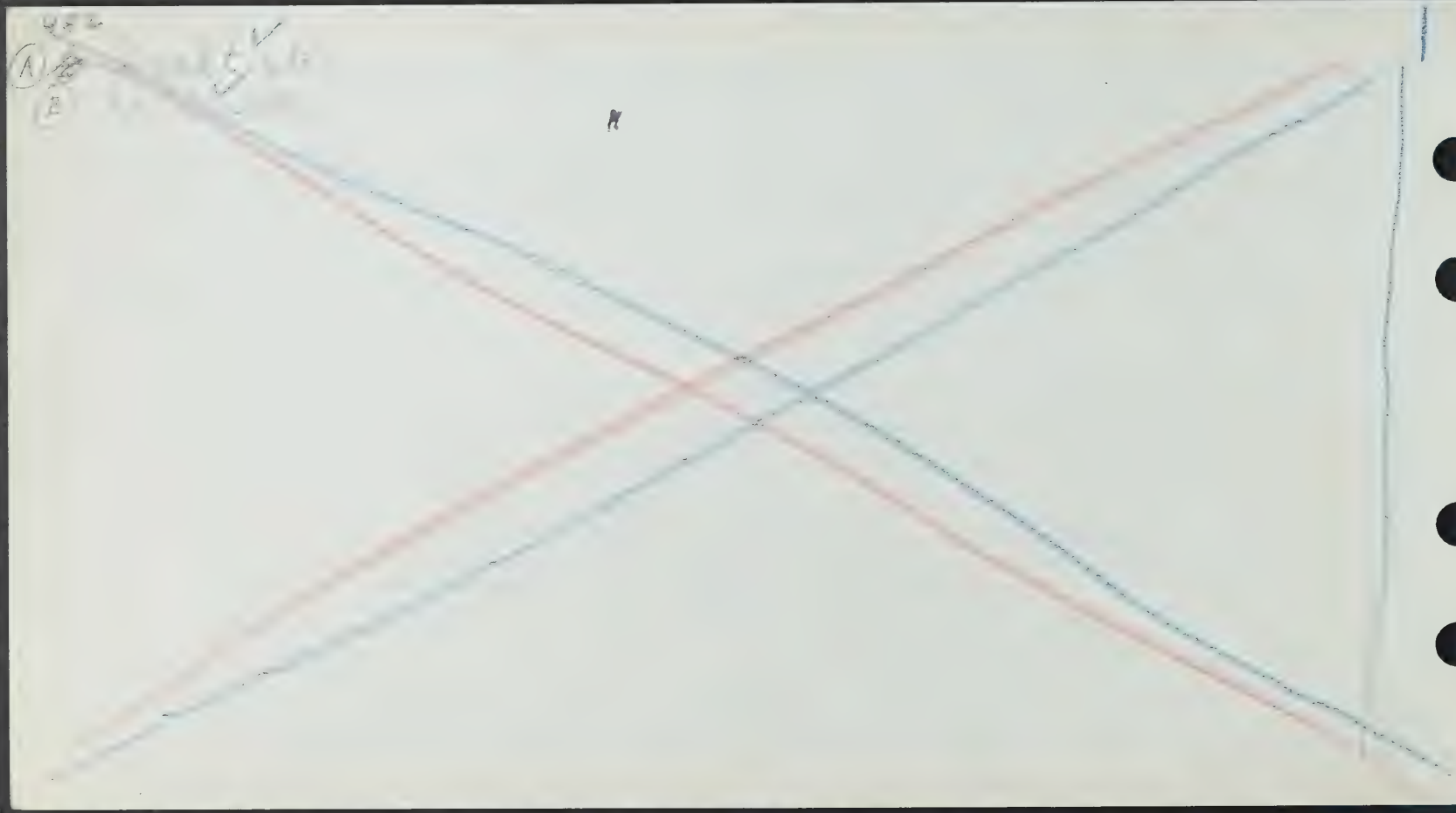
③ he, ō preserver is usually an atipoltain

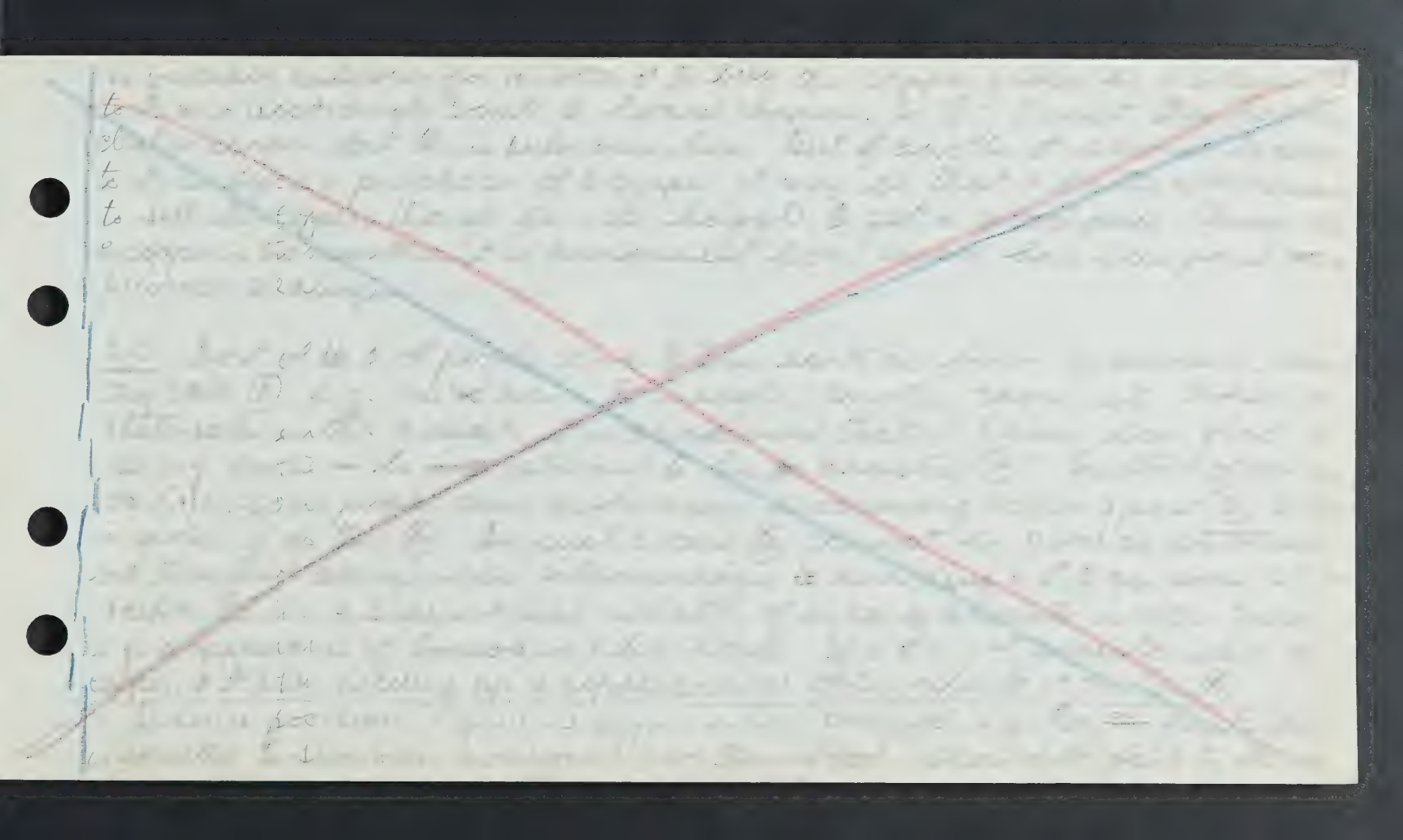
Rob Occasionally, I has been 1 Kwasqut, 2 BBs, & several Kutimats, who assumed ♀'s clothing & did ♀'s work. (A) In such a case they continued to be treated ♂ assumed ♀'s form, clothing etc. When she was old enough she had a ♂ to sleep with her & proper rights. Several cases, including Billie Ross's child, was a ♂ baby, & carefully changed to ♀ when brought into house & washed etc.

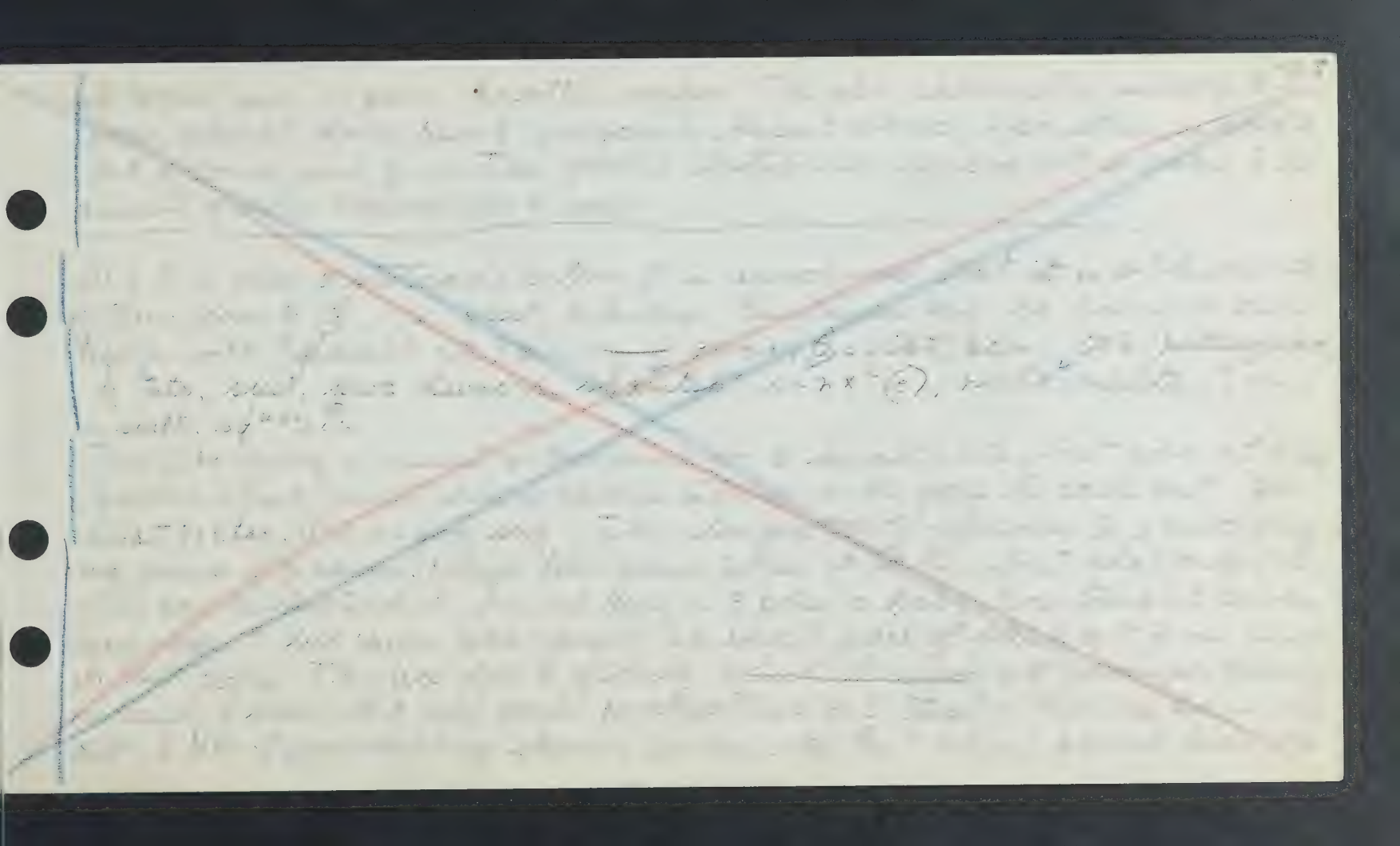
(A) This never happened with an adult, only when a baby was showing signs of intersexuality was it discovered that he wanted to be a ♀. When an adult he will be married to a ♀, & in addition to her ♂'s duties will help his w at mat work, cooking etc.

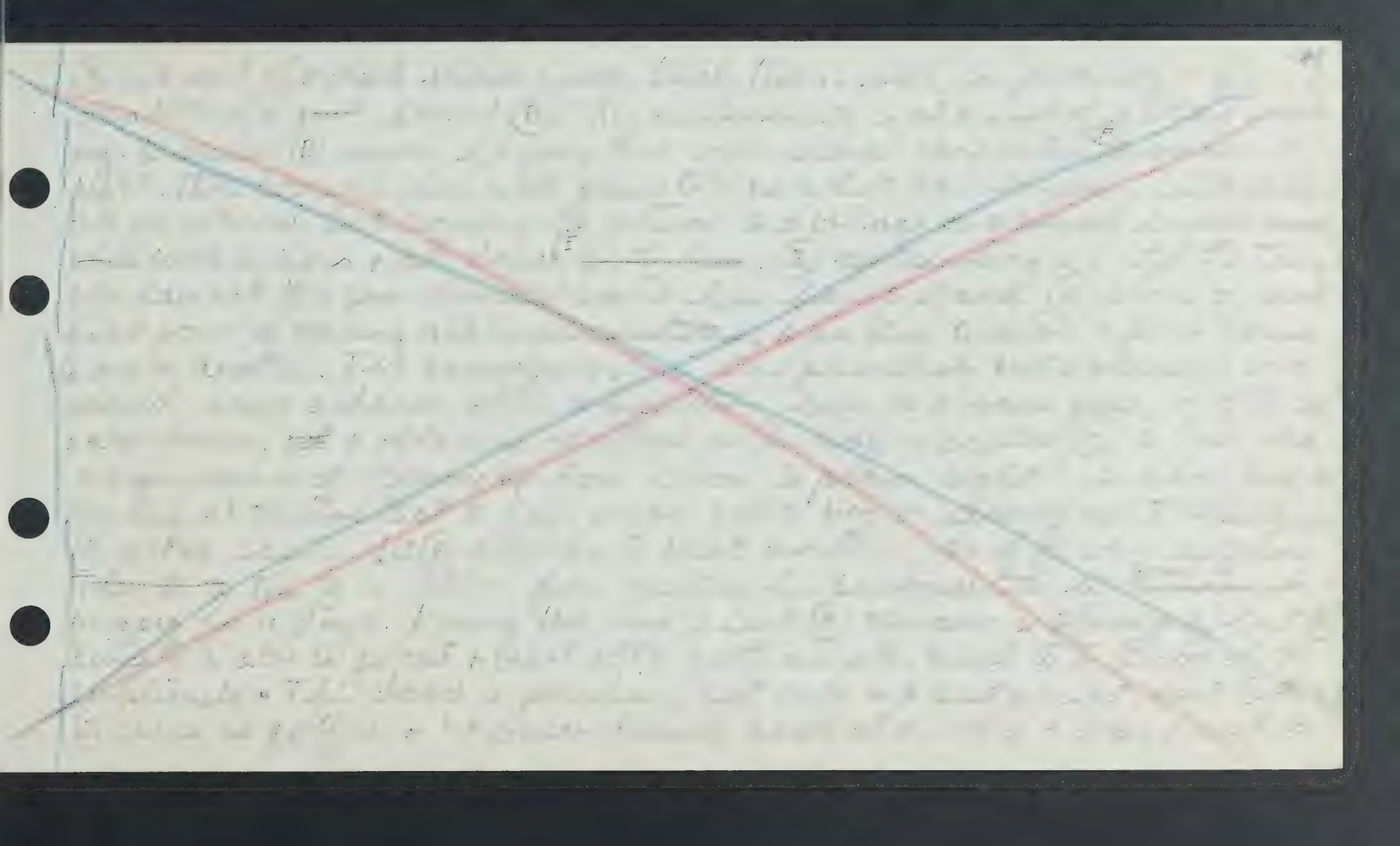


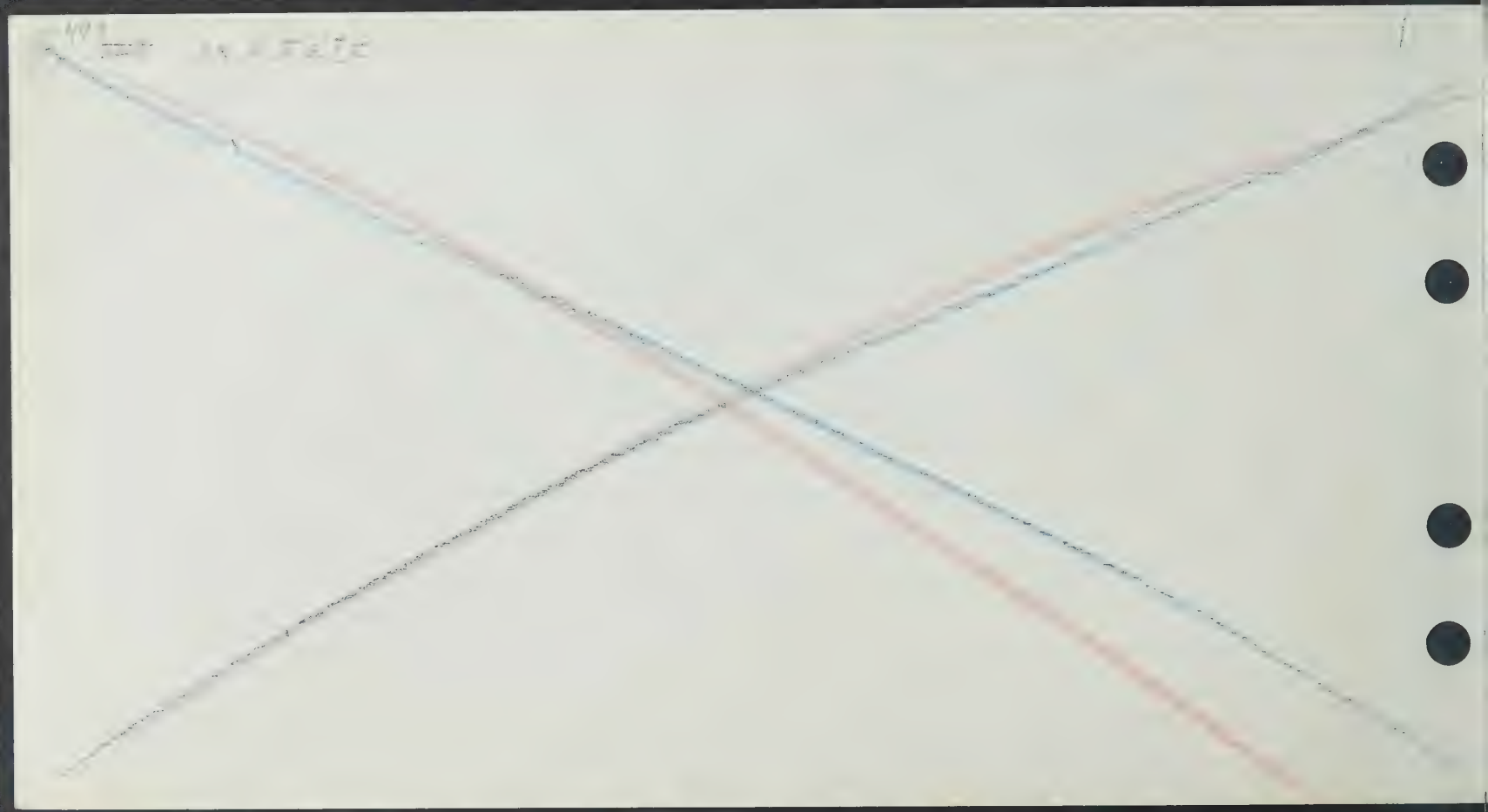


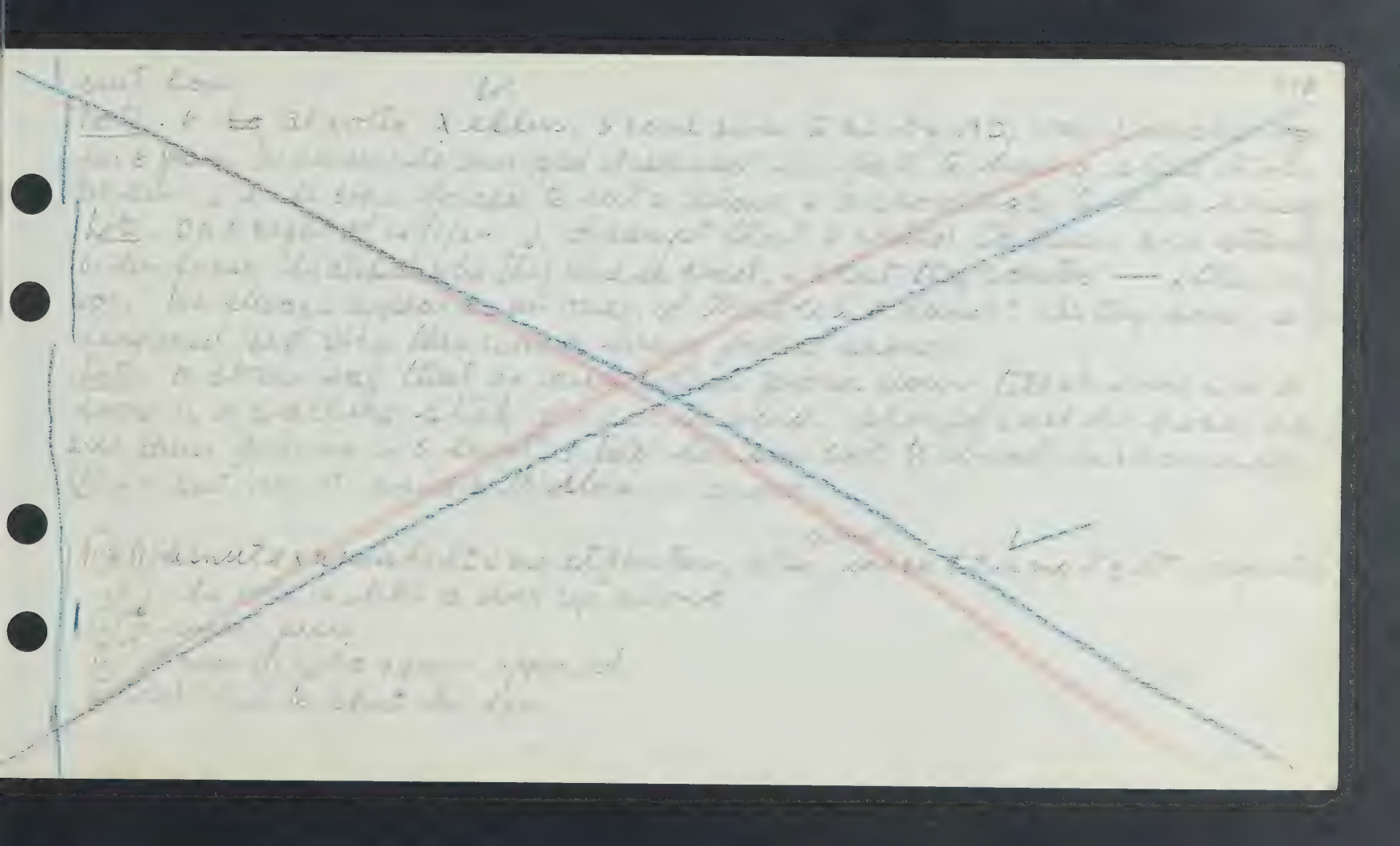


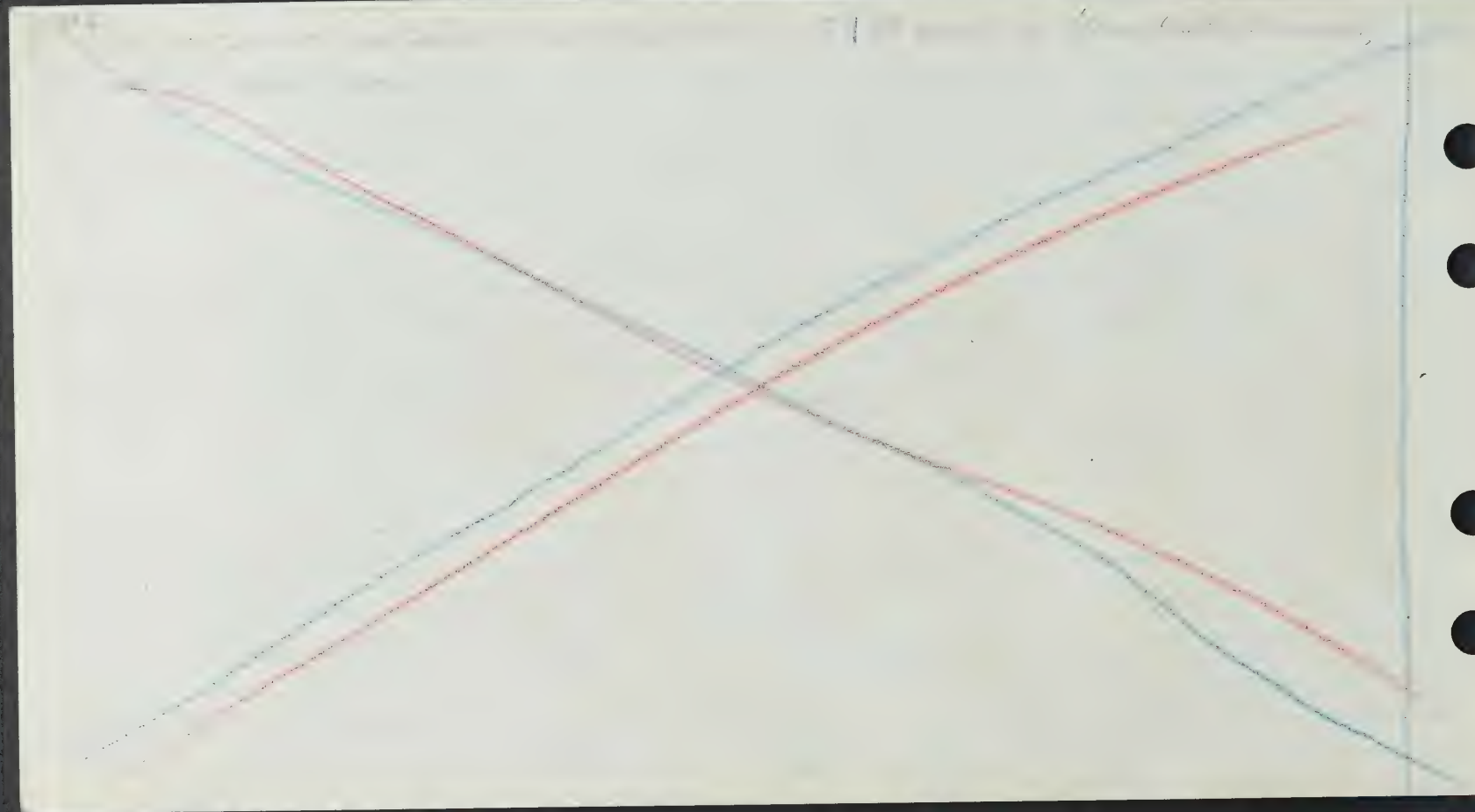


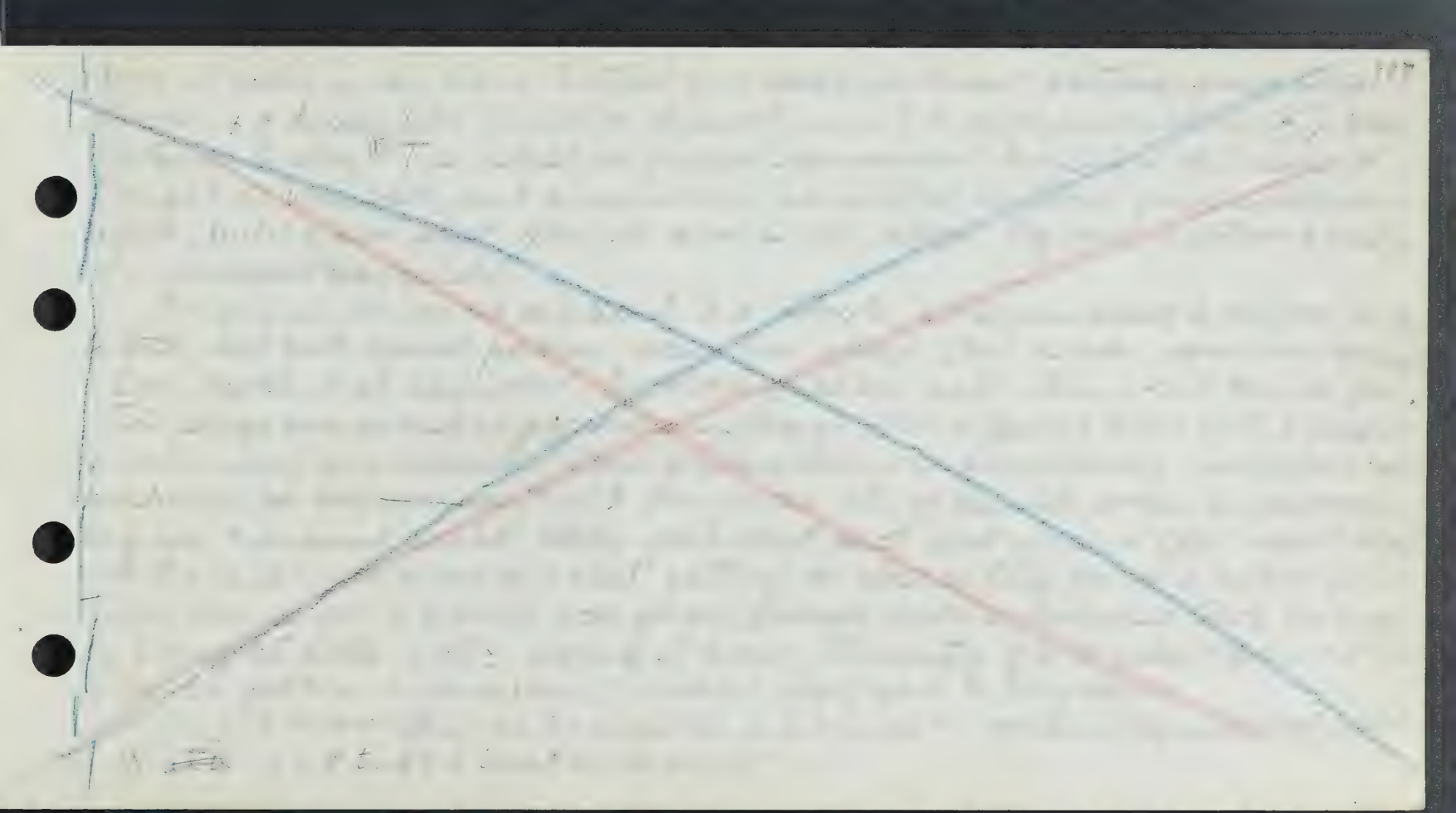


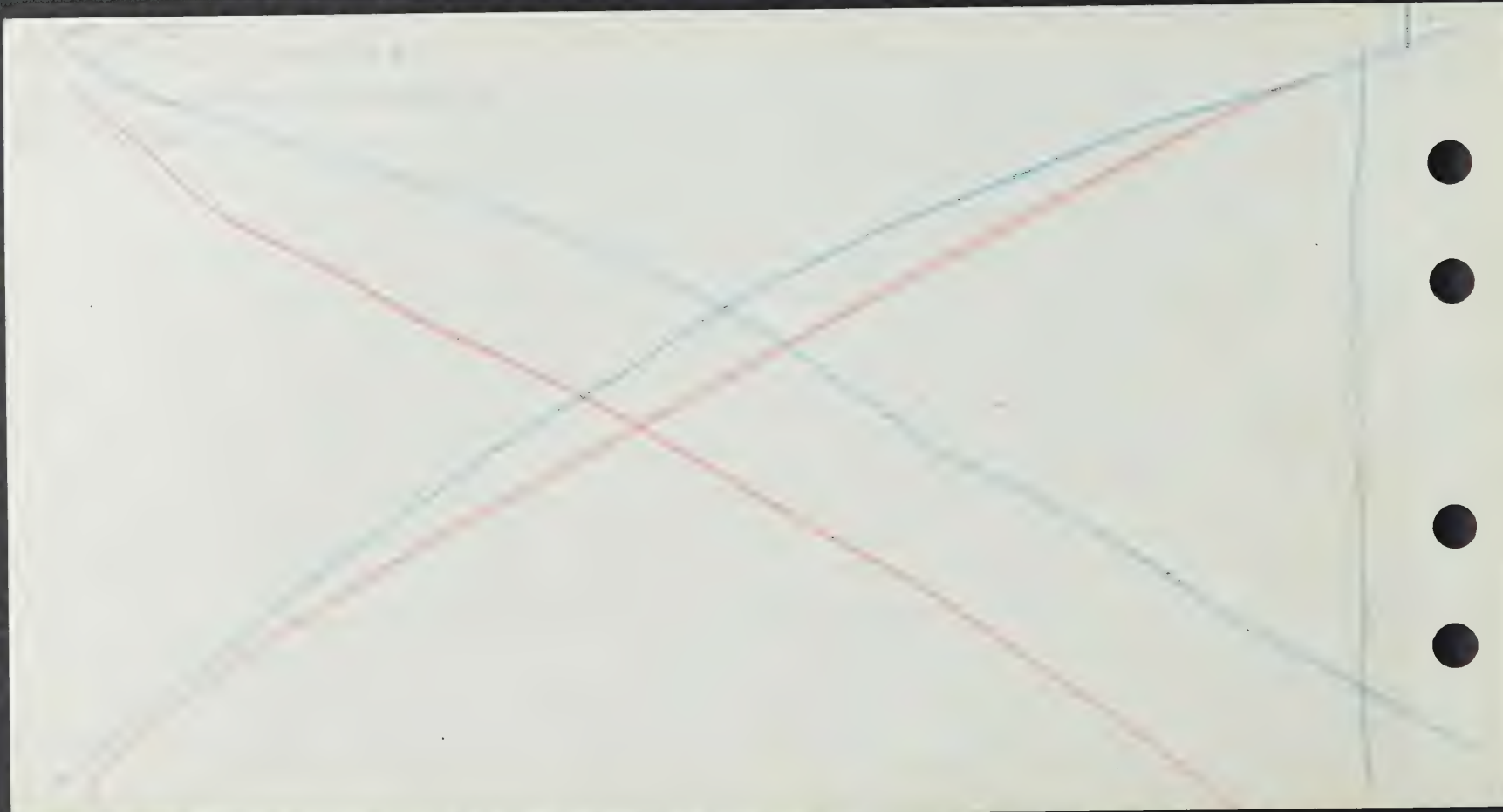


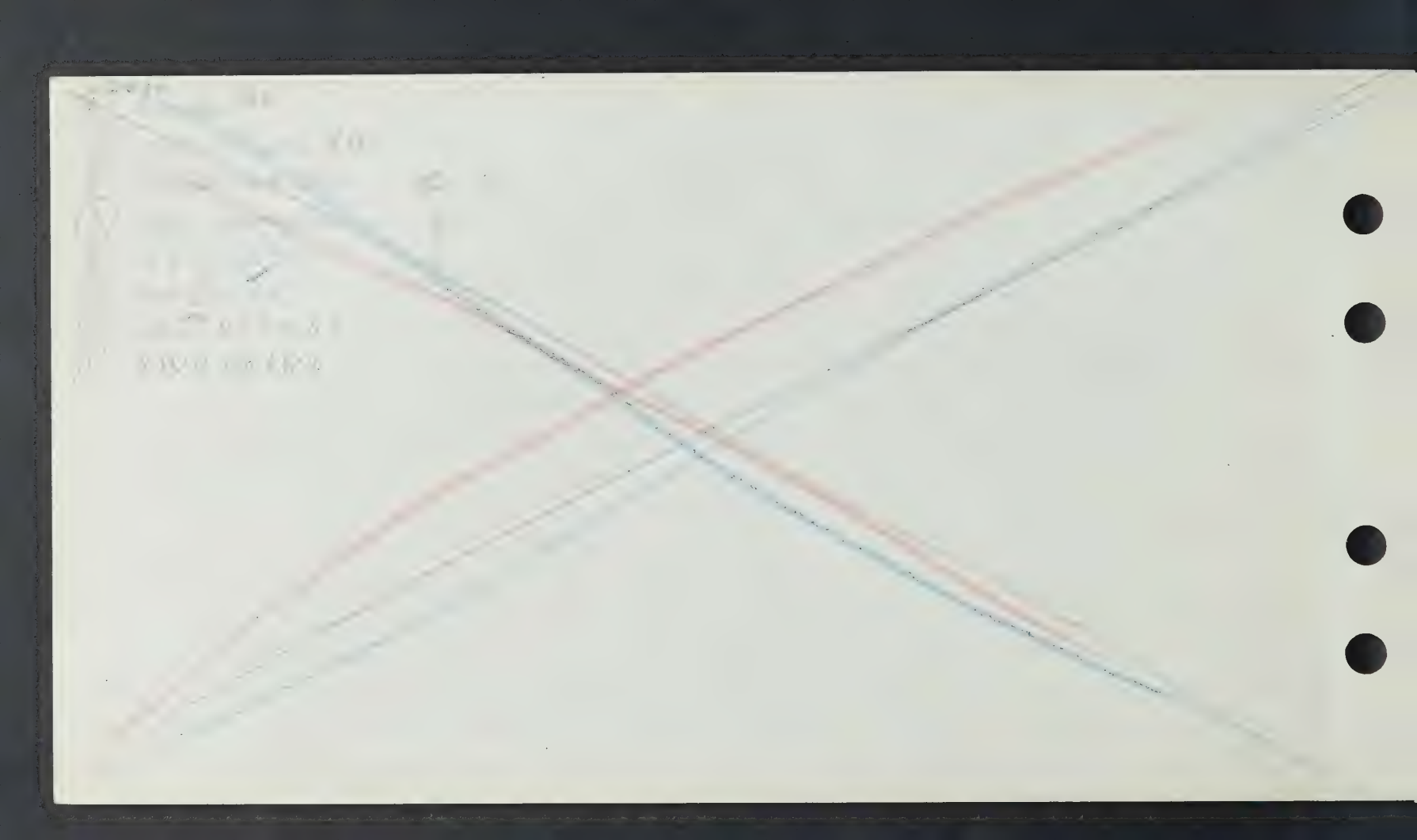


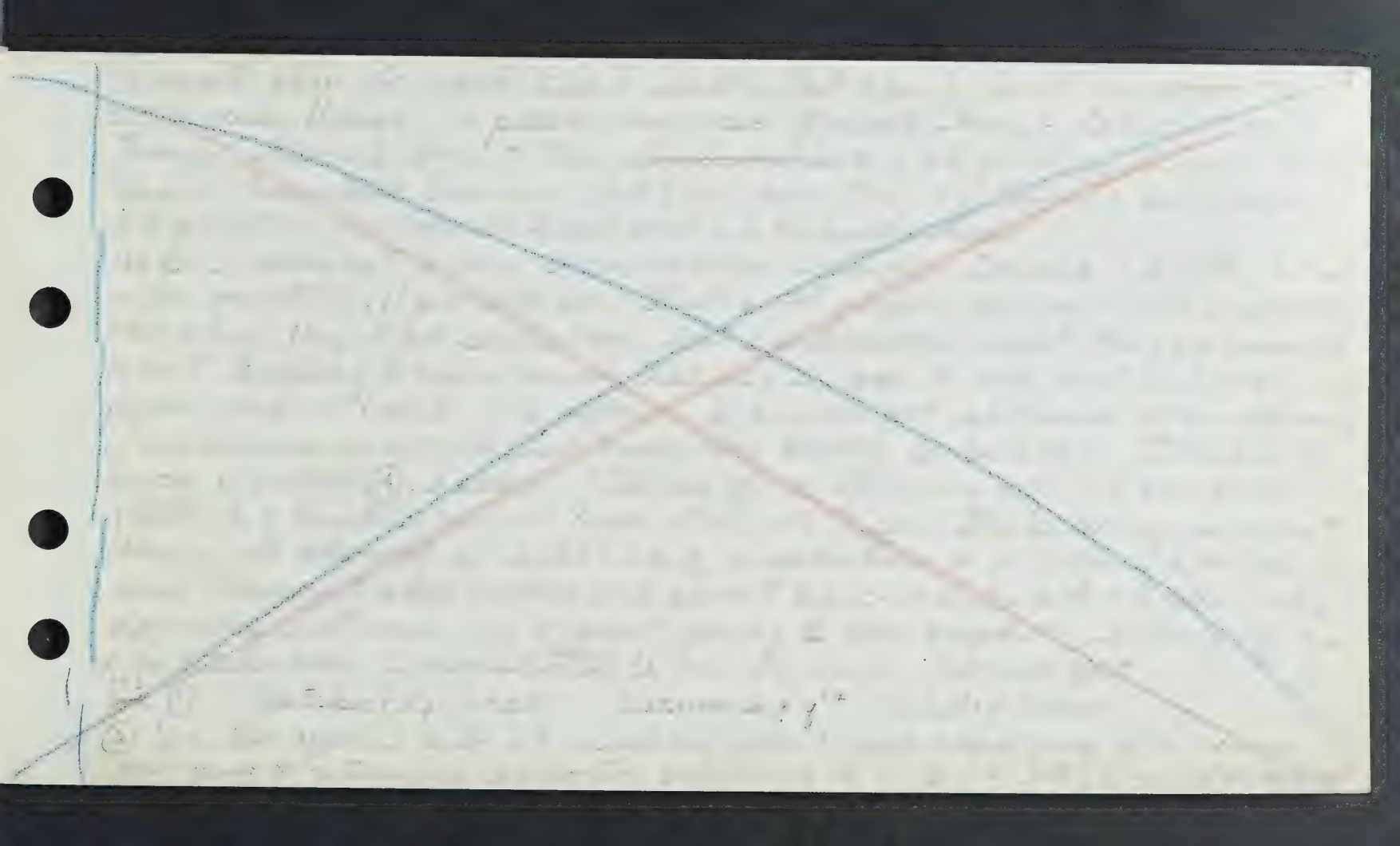


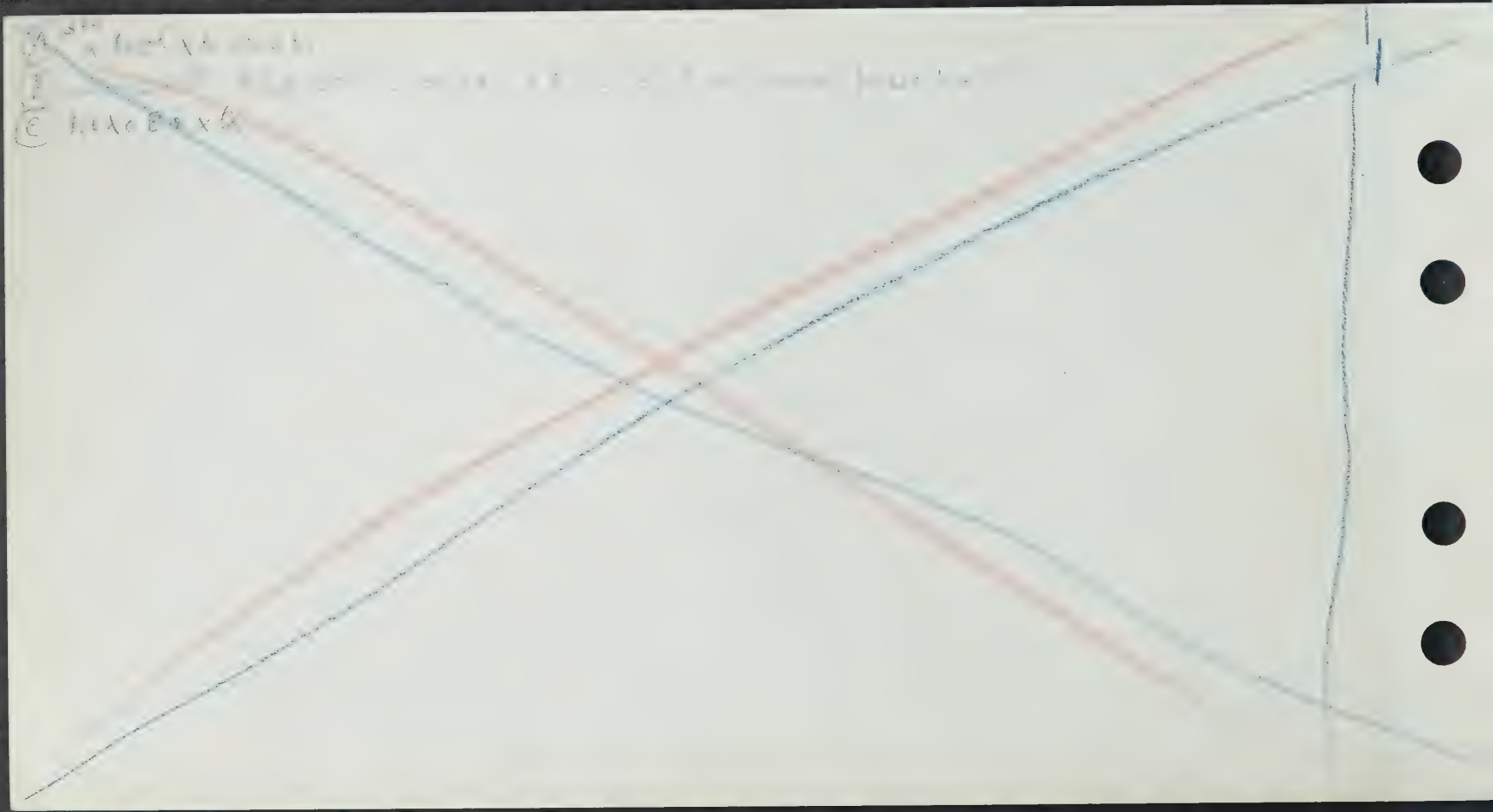


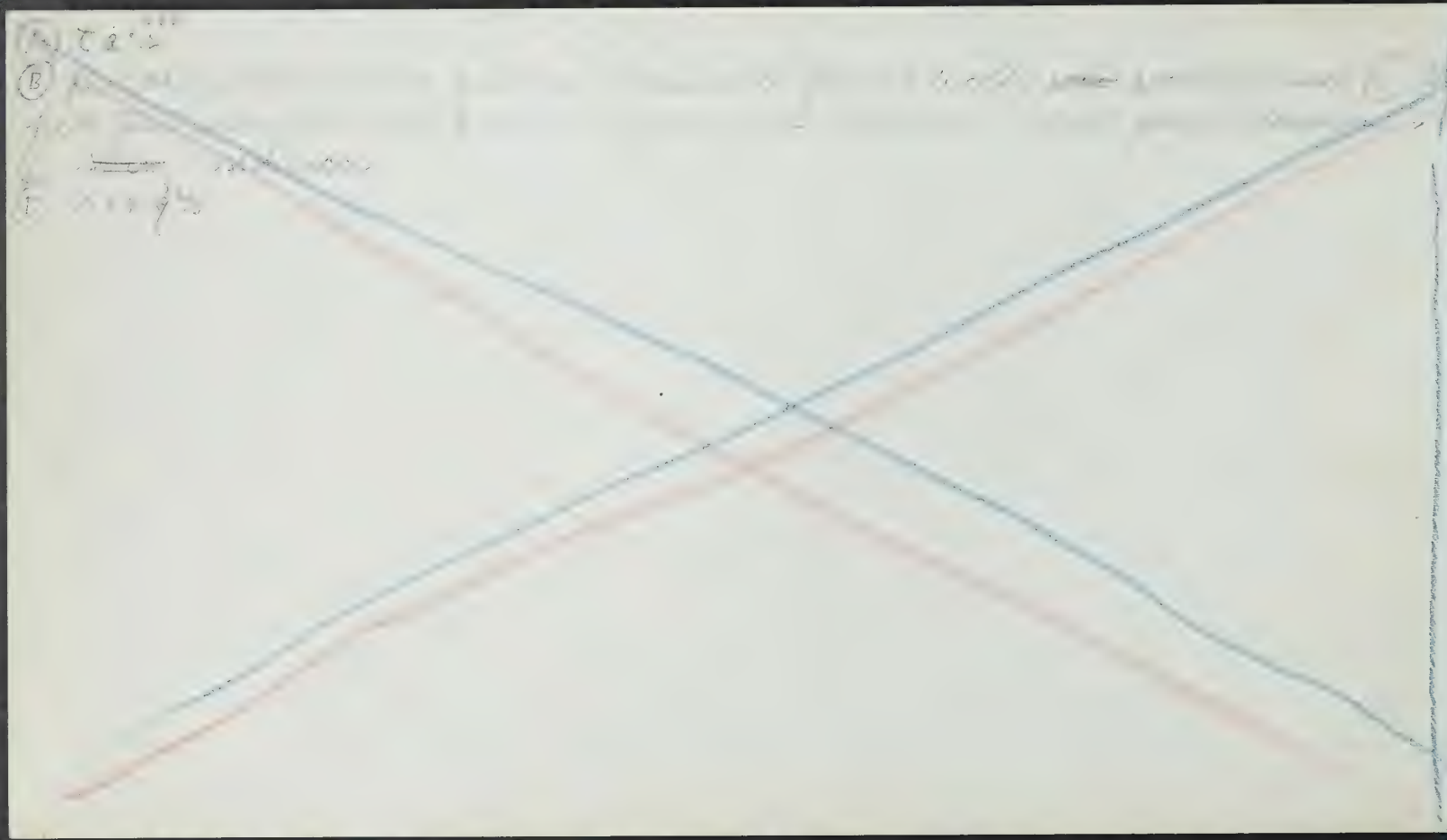












& as usual were told what was going on. All o ye cx's used were heavy ones, which are invisible, & merely o motions were made of casting [illegible] o q, but it could not make her open up. As each was futile, so client's owner recall it, w motion of grasping with o hands & loud cries of (Oyp). ~~It was~~ A loud voiced woman announced ~~every~~ time what ye cx was being used. Its arts & anger were thrust at her o q thief rolled & staggered, but preserved her (Oyp. It had been decided that o ye cx (A), o brot around (B) should be o one to succeed. & when it was inserted all fell down, & o thief rolled over & over Shockum with arms & legs apart. Then o owner recalled her ye cx to herself with joy. This show had been well done, & owner going around from house to house weeping & beseeching people to lend her their ye cx's to recall her husband, much to o annoy of o curbstone o ye cx throwing was done outdoors. On this occasion all o absentees were together, "all o cx's", & all o holts, etc. o grouping that was not common.

If used normally J's hummingbird, of wood, is hauled across on a holder rope in front of a blackened board; J catches it, & returns it to above with o end o'ping on part of all.

There are various Shusuits, e.g. fog (C). This is invisible, but when called all o pupp suit go groping around till o ye cx is returned. The ankle nuts in adjacent houses hear what is going on. Another invisible is (D), anger, which obtained o holder makes o motion of bestowing it to all & sundry, upon

(A) 508 kätskitl
(B) tsuRitta
(C) sio'ousta
(D) stcitouna
(F) cxcnap ~~X~~ la toadguttan

hote. Here is an (F), i.e. a supernatural vision from which resulted healing good hon veil. √'s step-F with others were in a canoe bound to BC one October below Kwatna — a fine day. As they passed close to a steep mountain they saw come ~~falling~~ leaping down a as large as a medium sized bee, his back to them but his hands were shaking with extended fingers. They knew it must be a (snus x) all of which migrate to mountain lakes for summer + return to ocean in ~~Oct~~ (E) sisutsta ~~a strange giant a phantom there is no such~~ fall. The splash water travelled 100 yards, canoes almost sank & capsized. Next day they drew near some flat rocks where seals used to sleep, + as they came up, numerous seals came bounding down from tops of a mountainside, with a huge one as last of all. How a storm almost disked them, though it was a fine day. Next day off a cannery they passed some old stumps, which at high tide resembled
(G) sol dtu m

which each fights with his neighbour. Another of o same invisible in any
any of these when projected causes al xotta, ol ɛ, or noltusta to become
I wait. Another is (B), which projected causes o recipient to sweat be
or be get tal. Another is (C), causing recipient to groan & heave as if in
act of vo. (D), sleep, can be projected to all, makes everyone sleep, till with
drawn. Other are food, fat. (B), (C), & (nixopeta) are not returned upabove
instead, remain not firmly fastened with o. Person & can be used on all occa-
sions, whereas all others are only used when & possessor glances.

124 (2) J's Gnatuts for ɔ ɛk is Gnatuts's son. I should glance whenever a
sun has an eclipse.

(126) (1) This was between (Castle), Hesstake Head, & o other point in o neighbourhood
where there is evil power, called (E). No one knows who or what o people were
doing to cause the sight, but there it was anyway. On another occasion some
people saw an enormous mountain goat walking on o surface of o water,
& only one survived this sight. There was a storm which drowned all o
others. Then as always o wind subsided, & it dies when it has killed many.

(129) (1) Here we get to (G), o land problem (note spelling). Many of o people
brought down food, e.g. flocken, beaver etc, & where they dumped them was o
land, ST told them to return to hunt them. This right transmitted to the

seals. 5-10 They went through a middle, when they came as if to life, & crashed at a vast, clenching thud. After these experiences they thought themselves lucky to be safe at home.

(A) ἐκκλάω
(B) κάμπτω
(C) κύτος